# the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

JUNE 18, 1958

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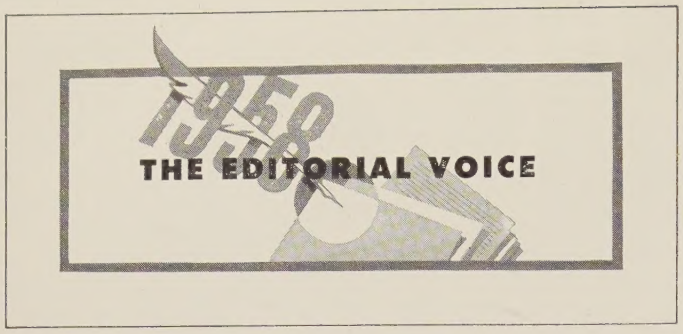
*In this issue*

## Created to Worship

By A. W. TOZER




## THE ONCE-BORN AND THE TWICE-BORN

Classification is one of the most difficult of all tasks.

Even in the realm of religion there are enough lights and shades to make it injudicious to draw too fine a line between men and men. If the religious world were composed of squares of solid black and solid white classification would be easy; but unfortunately it is not.

It is a grave error for us evangelicals to assume that the children of God are all in our communion and that all who are not associated with us are *ipso facto* enemies of the Lord. The Pharisees made that mistake and crucified Christ as a consequence.

With all this in mind, and leaning over backwards to be fair and charitable, there is yet one distinction which we dare make, which indeed we *must* make if we are to think the thoughts of God after Him and bring our beliefs into harmony with the Holy Scriptures. That distinction is the one which exists between two classes of human beings, the once-born and the twice-born.

That such a distinction does in fact exist was taught by our Lord with great plainness of speech, in contexts which preclude the possibility that He was merely speaking figuratively. "Except a man be born again, he cannot see the kingdom of God," He said, and the whole chapter where these words are found confirms that He was speaking precisely, setting forth meanings as blunt and downright as it is possible for language to convey.

"Ye must be born again," said Christ. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This clear line of demarcation runs through the entire New Testament, quite literally dividing one human being from another and making a distinction as sharp as that which exists between different genera of the animal kingdom.

Just who belongs to one class and who to the other it is not always possible to judge, though the two kinds of life ordinarily separate from each other; those who are twice-born crystallize around the Person of Christ and cluster together in companies, while the once-born are held together only by the ties of nature, aided by the ties of race or by common political and social interests.

Our Lord warned His disciples that they would be persecuted. "In the world ye shall have tribulation," He said, and "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

These are only two of many passages of the New Testament warning of persecution or recording the fact of harassment and attack suffered by the followers of the Lord. This same idea runs through the entire Bible from the once-born Cain who slew the twice-born Abel to the Book of the Revelation where the end of human history comes in a burst of blood and fire.

That hostility exists between the once-born and the twice-born is known to every student of the Bible; the reason for it was stated by Christ when He said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The rule was laid down by the apostle Paul when he wrote, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Difference of moral standards between the once-born and the twice-born, and their opposite ways of life, may be contributing causes of this hostility, but the real cause lies deeper. There are two spirits abroad in the earth, the spirit that works in the children of disobedience and the Spirit of God. These two can never be reconciled in time or in eternity. The spirit that dwells in the once-born is forever opposed to the Spirit that inhabits the heart of the twice-born. This hostility began somewhere in the remote past before the creation of man and continues to this day. The modern effort to bring peace between these two spirits is not only futile but contrary to the moral laws of the universe.

To teach that the spirit of the once-born is at enmity with the Spirit of the twice-born is to bring down upon one's head every kind of violent abuse. No language is too bitter to hurl against the conceited bigot who would dare to draw such a line of distinction between men. Such malignant ideas are at odds with the brotherhood of man, says the once-born, and are held only by the apostles of disunity and hate. This mighty rage against the twice-born only serves to confirm the truth they teach. But this no one seems to notice.

What we need to restore power to the Christian testimony is not soft talk about brotherhood but an honest recognition that two human races occupy the earth simultaneously: a fallen race that sprang from the loins of Adam and a regenerate race that is born of the Spirit through the redemption which is in Christ Jesus.

To accept this truth requires a tough-mindedness and a spiritual maturity that modern evangelicals simply do not possess. To face up to it hardly contributes to that "peace of mind" after which our religious weaklings bleat so plaintively.

For myself, I long ago decided that I would rather know the truth than be happy in ignorance. If I cannot have both truth and happiness, give me truth. We'll have a long time to be happy in heaven.

# Created to Worship*

By A. W. TOZER

I'M going to talk about worship, and I begin with this simple question: Why were we created?

There is a reason back of everything: God never acts without a reason. It is necessary to intelligence that it should act with reason. God is intelligent, intellect being one of His attributes. Therefore, God never acts, never will act, never has acted, without an intelligent purpose. Nothing in the world is without meaning.

My old English father, who was something of a cracker-barrel philosopher, used to ask, "Why did God make mosquitoes?" He thought there was no use for them. Of course, his error was in becoming—what do they call it?—"anthropocentric." He was thinking of himself only. He forgot that mosquitoes might find themselves very useful to each other. So even if we don't understand the purpose for everything, there is a purpose in it. God has a reason for everything.

Science has tried to discover the meaning of things, their relation to each other and their effect upon each other, but I'm not going to bother with that. I'm getting sick of hearing about science. The plain people, the saints and the worshipers, the quiet men and women of God who live their holy lives have a different way of looking at things. They have a simple and more beautiful view of the world. We find it throughout all the Scriptures and in the hymns and the devotional writings of the great saints. They came straight to God. To the question, "Why are we here?" they replied, "In the beginning God created the heaven and the earth." They had the simple, direct answer. Their approach to God was unmediated; they went straight into His presence. They said, "God created things for a purpose."

The ordinary man says, "I do not know too much, but I know God made flowers to be beautiful." A reader complained when we put color on THE ALLIANCE WITNESS. "I loved the beautiful gray and white of THE ALLIANCE WEEKLY. Now you've got color on it and it doesn't fit with my Bible." Well, God is not addicted to gray. He made the sky blue. He made the grass green and He made flowers of various colors. So I rather think God likes color. I don't think it's an evidence of spirituality to be completely gray. Flowers are beautiful, and we say, "To display beauty: that was the purpose of God in creating flowers."

God made birds to sing. God made the trees to bear fruit and He made the beasts of the field to clothe mankind. That's what the simplehearted people say, and in so saying they are in accord with the Holy Scriptures and with all that the holy prophets did write since the world began. And they are in accord with the Lord of glory and His prophets and apostles who taught that God made us to worship. Now that's what they teach and what we've come to believe. That's what the creed says—that we were created that we might worship God and enjoy Him forever. That's why we were born. Not to beget others and die; not to work, not to play only; but to worship. God made people to be worshipers.

In order that we might know what we mean by "worship," I'm going to define. Usually the best way is to create your own definitions. If you borrow them from Webster, they are secondhand. If you make your own definitions, they are yours. I have read I don't know how many definitions of worship and one day I decided that I would create one myself. So here is my definition of worship:

Worship is *"to feel in your heart"* —I don't want to back up on that word "feel." We ought to love God and love is an emotion—"feel in your heart *and express in some appropriate manner*"—and I don't care how. I believe that we can worship God in any manner that we wish provided we are worshiping Him in Spirit and in truth. So I will not force any ritual upon you, or any particular form of public worship. I'm talking especially about private worship anyway. It is *"to feel in your heart and express in some appropriate manner a humbling but delightful sense"*—a proud man can't worship. He can't get his own ego off the throne. You've got to humble yourself to worship God and worship itself is a humbling experience. While it is humbling it is delightful—*"a humbling but delightful sense of admiring awe"*—I'd like to bear down very hard on that word "awe," that word from which we get our words *awful* and *awesome.*

To continue with my definition: *"admiring awe and astonished wonder and overpowering love in the presence of that most ancient Mystery, that unspeakable Majesty which philosophers call the First Cause but which we call Our Father Which Art in Heaven."* That's what I mean by worship.

We were made to worship God and we can worship Him for the

* A sermon preached at Founder's Week, Bethel College and Seminary, St. Paul, Minn. Condensed.

sound theological reason that we were made in His image. Old Meister Eckhart said that there is nothing in the universe so much like God as the human soul. We believe that men are lost now and that they will be damned unless they repent and believe in Jesus Christ; but I think that in some way not understood by us there is a likeness to God in the human soul. God made man in His own image and there is something in the human soul that is capable of becoming Godlike by the working of the Holy Ghost. Because we are made in His image we can worship God as no other creatures can.

But now, what are we saying? That anybody can worship? No, my brethren, something happened back there which our fathers called the "fall of man." That man was made in the image of God and equipped to worship God as no other creature could do all the holy prophets and apostles teach. But man fell from his first estate; a calamity came upon the race, an overwhelming, a mighty, desolating calamity hit mankind and now he is forfeiting the glory of God and failing to fulfill his creative purpose. That, my brethren, is what is wrong with the human race.

A bee that could no longer gather honey would not know how to act. A dog that couldn't bark, a beast that couldn't run, a sun that couldn't shine would be misfits in the universe. Man is that misfit, a moral misfit in a moral universe, for by his tragic and terrible fall man lost the power to do that which he was created to do—to admire with awe and wonder, to adore that mysterious, wonderful Ancient of Days which through the blood of the Lamb we can call "Our Father, which art in heaven."

So man, as he moves about over the earth, has become a moral misfit. He is a bird that can't sing; he is a sun that can't shine; he is a fish that can't swim. He is out of his element. He is a fugitive, a vagabond in the earth like Cain, going up and down propagating his kind, building his cities, throwing his sputniks up in the air and otherwise showing off; but he nevertheless has missed the purpose for which he was created.

Now, my brethren, everything else fulfills its design. The flowers are still beautiful regardless of man's sin. The lilies still give off their sweet fragrance; the bee still soars for bloom and buzzes and hums contentedly. The birds still sing a thousand-voiced choir. The sun runs its course, the moon makes its turn around the earth, the stars shine in their bright silence and everything goes ahead except man. Men run in circles and rush about like mad dogs. A whole nation will rise, attack another nation, and there will be blood and terror and destruction; then they'll make up and turn on some other nation. Moral folly! Moral madness!

Even the churches have failed. I suppose there is more religion in the world than since the tower of Babel. Everybody's buzzing around; everybody's active. More religion these days, more religious activity. But the beating heart of religion—what is it? It is worship, brethren—worship! Not only a Sunday morning worship for an hour or an hour and a half—not that. That, of course, is corporate worship, and that's part of the Bible teaching too. But I'm talking about worshiping God in Spirit and in truth in our own hearts continually.

God meant us to be worshipers; that was His purpose in creating us. Birds were created to sing and they sing; bees to make honey and they make it; the sun to shine, and it shines; the rain to fall, and it falls. All in God's world seems to be in tune but man. Man alone is the moral psychopath sulking in the darkness of his cave. We have a harp with more strings than the harps of all the seraphim or cherubim by the throne. God made us in His image and we have greater range in our instrument; we can go deeper and rise higher than the angels. Never feel humble in the presence of an angel; feel humble in the presence of God. Remember that God has made us for a little while lower than the angels but only for a little while. We have a blueprint that is higher, because the pattern of our nature is above the angels. Never be ashamed of your humanity; be ashamed of your sin. Nothing else.

I can't get too angry with people. I can't even get too angry with Communists. I believe they are devil-inspired and devil-possessed; but they are what they are because they've missed the purpose for which they were created. And so with the drunkard and the harlot—they've missed the purpose for which they were created. They had to do some-

*(Continued on page 13)*

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## The Lord's Supper

*Here, O my Lord, I see Thee face to face;*
*Here would I touch and handle things unseen,*
*Here grasp with firmer hand the eternal grace,*
*And all my weariness upon Thee lean.*

*Here would I feed upon the bread of God,*
*Here drink with Thee the royal wine of heaven;*
*Here would I lay aside each earthly load,*
*Here taste afresh the calm of sin forgiven.*

*Mine is the sin, but Thine the righteousness;*
*Mine is the guilt, but Thine the cleansing blood;*
*Here is my robe, my refuge, and my peace,—*
*Thy blood, Thy righteousness, O Lord my God.*

—Horatius Bonar.

*David's sweet playing brought temporary relief but not permanent deliverance . . .*

# The Tragedy of Saul

## III. Troubled by an Evil Spirit

By REV. HAROLD M. FRELIGH

THE entrance of David into the events of Saul's life was well timed. Saul's continued decline appears all the more clear against the character of this young shepherd. As Saul kept slipping, David kept mounting. With matchless skill the divinely inspired narrator shows the contrast between the two characters, a contrast that brings Saul's failure into sharp focus.

David's introduction into the court came about normally through the abnormal condition of the king. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (1 Sam. 16:14). Saul had drifted outside the bounds of God's protection and exposed himself as a target for the evil one. The evil spirit, be it noted, was not *of* God but *from* God. Paul found it necessary to deliver the Corinthian offenders over to Satan for the destruction of the flesh that the spirit might be saved (1 Cor. 5:5). Even Satan can be used as God's agent. There was hope yet for Saul if by this divinely allowed means he would have been caused to flee for refuge to the protecting wings of God. But even this did not produce genuine repentance. David's sweet playing brought temporary relief but not permanent deliverance.

The story of David and Goliath is a further unveiling of Saul's condition. To whom was this Philistine giant directing his challenge? To none other than King Saul. He was the man who should have been able to meet the threat of this uncircumcised defier of the God of Israel. As the giant came out day after day, Saul kept slinking back farther and farther into his tent. The cold war continued because the champion of Israel had shriveled until he could not fill his own armor. When he outfitted David with his suit of mail, was it not because he knew he should be filling that suit? But Saul was now so spiritually dwarfed that for him to wear his armor was as fantastic as for David to attempt to use it. When David came back and stood in the presence of Saul with the gory head of the blatant giant in his hand, he was a living testimony of the victory of faith before this now collapsed champion of Israel.

The reason Jonathan was irresistibly drawn to David at this time was that he saw in David all that his father should have been. The vacuum left by Saul's withdrawal into spiritual demise was filled by the coming of this new hero of faith. The story of this trio that follows is the story of God's providence in supplying David with a friend at court who furnished him with needful information, and of His faithfulness in yet appealing to Saul even through his own son.

The return from battle that day was a time of rejoicing. The chorus of women welcomed the army with singing. "Saul hath slain his thousands, and David his ten thousands" (18:7). There was rejoicing on the part of everyone except Saul. The chorus did not have the right ring in his ears: "They have ascribed unto David ten thousands, and to me they have ascribed but thousands." Jealousy fed on his soul and further diminished it. It was a day of victory for everyone except Saul.

The smoldering fire now became a devouring flame. David was the chief target of Saul's ravenous heat, though his own son Jonathan felt the scorching and over four score priests were not spared. The pacifying music of the harp no more availed, for David twice had to evade the spear from the hand of his raving monarch (18:10, 11). Saul's fear and awe of David (18:12, 15) goaded him to murder, but his cowardice restrained him from openly revealing his intent. He would let the Philistines be his henchmen; he would place David in the front of battle. When Saul learned that his daughter Michal was in love with the young general he demanded a dowry—a hundred foreskins of the Philistines. That would surely have been enough to do away with his rival. But David paid double the required amount and, to Saul's dismay, became his son-in-law.

There was nothing for it but for Saul to lay bare his scheme. He took Jonathan and his servants into his confidence, commanding them to kill David (19:1). Then the nobility of Jonathan again came to the fore: "Let not the king sin against . . . David; because he hath not sinned against thee" (19:4). As Saul listened to Jonathan's plea, something within him snapped. The steel band that gripped him broke, and his good self was released. "As the Lord liveth, he [David] shall not be slain" (19:6). It was only a temporary relief, however, for Saul soon found himself in inner conflict again.

Nowhere is that conflict more sharply illustrated than when Saul went to Ramah in person to seize David. For the third time Saul had sought to impale David when he was playing before him. In consequence David had to flee to his home. This did not deter Saul. He sent messengers to capture and bring him back. Had it not been for God's providence in using Michal to let David through the window and

down the wall, the circumstances might have had a bloody end. David meanwhile fled to Samuel in Ramah.

When Saul heard where David was, he sent messengers three times to bring him back. Each time these messengers were overpowered by the spirit of prophecy, and instead of taking David they joined with the company of prophets being led by Samuel in prophetic exercise. Finally Saul himself went: "And the Spirit of God was upon him also, and he went on . . . and he stripped off his clothes also, and prophesied . . . and lay down naked all that day and all that night" (19:23, 24).

Three forces were contending over Saul's soul: (1) the Spirit of God, which again came on him with overpowering afflatus. The question "Is Saul also among the prophets?" was an echo of a former like question (10:11). Now, however, he was with the prophets more as an intruder than an associate. He was not the prophet he might have been if he had pursued the propitious course that once lay before him; (2) the evil spirit, which was making devastating inroads into the core of his being; (3) his own spirit, which persisted in avoiding the cross. But crucifixion with its subsequent resurrection would have been a blessed release from the present situation that was tearing him to pieces.

David was thus mercifully spared through this divine interception, but he knew his position was precarious. He fled to Jonathan to make his appeal: "What have I done . . . before thy father, that he seeketh my life?" The two made a secret agreement whereby Saul's true design might be uncovered. At the coming new moon feast David would be absent, and Jonathan was to watch what the result would be and advise David accordingly. As for Jonathan, he could not believe the lengths to which his father had gone until he observed Saul's reaction at this feast.

On the first day Saul said nothing of David's absence, but on the second day he inquired regarding it. When Jonathan told his father that he had given David permission to leave, Saul's response was violent. He did all but curse his own son: "Thou son of the perverse rebellious woman." And he showed utter disregard for the prophecies that had already taken the kingdom from him and him from the kingdom: "For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom" (20:30, 31). And when Jonathan asked why David should be put to death—a fair enough question indeed—he became a target for that same uncontrollable spear that had been hurled at David. The feast was turned to confusion by the rage of its unworthy host.

The subsequent rendezvous between David and Jonathan revealed the whole ugly truth. It was unsafe for David ever to appear in court again. Whatever interviews he and his bosom friend would have in the future must be in secret, and whatever further contacts the king of Israel would have with him would not be to seek a harpist but to hunt for a life. ◆ ◆ ◆

*Dr. R. R. Brown (left) with the Preachers Chorus, a loved institution of Council*

C. R. THOMAS

## Report Briefs

Accredited delegates to the 1958 Council at Winnipeg totaled 674, with several hundred visitors attending also.

Rev. H. E. Nelson, Home Secretary, reported that thirty-one new churches were formed in 1957, bringing the total to 1,120. . . . Membership was increased by 1,079. . . . Twenty-four churches gave over $20,000 to Alliance missions during the year, with Toledo, Ohio (Toledo Gospel Tabernacle), leading with $74,023.07. . . . The per capita missionary giving was $55.43. . . . New churches opened during 1957 contributed $11,789.69 to missions. . . . Home missions are conducted among the American Indians, the mountain people in Kentucky and the Ozarks, French-speaking Catholics in Ontario and Quebec, and among the Spanish-speaking people of the Southwest. Jewish work is carried on in New York City and Philadelphia.

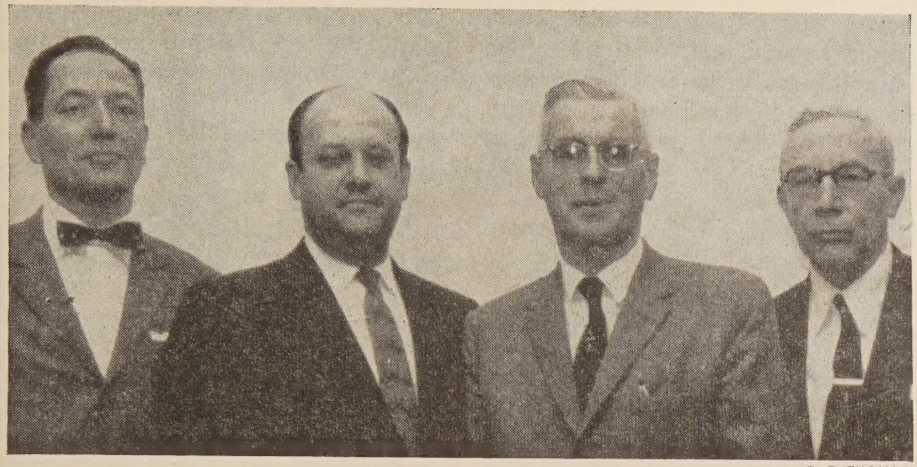
The Treasurer, Rev. B. S. King, reported a 5.5 per cent increase over 1956 in the General Fund, which totaled $3,352,791.76. At the same time expenses increased by 6.3 per cent. . . . Designated specials for missions and missionaries totaled $460,547.94. . . . The 1958 budget calls for $300,000 each month, an increase of 7.4 per cent. . . . "An even fuller measure of faith will be necessary to operate the Society in 1958 than was apparently thought to be necessary in 1957."

The Education Department, headed by Rev. W. F. Smalley, secretary, was instructed to make plans to establish as soon as possible a graduate school in theology and missions. It was also voted to elect a full-time Education Secretary at the 1959 Council.

The Publication Department reported the highest volume of sales ever recorded. A new publication presented at this Council was *The Pastor's Handbook*, prepared by the Home Department ($1.75).

Some high lights of the report of the Foreign Department to the General Council were reported in our issue of May 21.

A limited number of departmental reports are available. Write to the department of the report desired at 260 West 44th St., New York 36, N. Y.



C. R. THOMAS

*Dr. H. L. Turner (second from right), President, with his re-elected colleagues (l. to r.): Rev. B. S. King, Treasurer; Rev. Nathan Bailey, Vice-President, and Rev. W. F. Smalley, General Secretary*

# Council Candids

By ANITA M. BAILEY

INSTEAD of the cool spring weather they expected, the delegates to the 61st General Council, meeting in Winnipeg, Canada, May 14-19, were greeted with 80- and 90-degree temperatures. Before the meetings adjourned, however, there were high winds, rain, and clear, cool days when a topcoat was not only desirable but necessary. The long twilights were a new experience for most of the visitors from the South.

This was the first time that a Council had been held in the Western Canadian District (Manitoba, Saskatchewan, Alberta, British Columbia, and Fort William in Ontario), and consequently many of the workers from that District, as well as from the Pacific Northwest and South Pacific areas, were able to attend. Even at this location midway in the Dominion, some Canadian delegates traveled 2,000 miles.

There were the usual times of fellowship and of making new friends. To those attending Council for the first time there came an enlarged concept of the work of the Society at home and abroad, and the desire to coöperate in working out the ministry given to us by God.

The devotional and public services proved to be rewarding in every way. The Preachers Chorus, directed by Dr. R. R. Brown and accompanied by Rev. L. J. Isch, Jr., presented several new selections as well as many which had become favorites during the years. The Rock of Ages Quartette, of Vancouver, also sang a number of times.

Dr. J. Sidlow Baxter, the principal speaker for the Council, brought messages each night with his usual charm and touches of humor. On the opening night he spoke of the necessity of staying with the Bible, a warning he felt impelled to give even to an evangelical organization such as the Alliance. Noting the growth of the Society, he said that our greatness would be in exact proportion to our reliance upon the Word of God as our authority and upon God as our head. He outlined the course of religious revivals and their effect on world conditions since the twelfth century. Always evangelical revivals have struck hard at totalitarianism, and we need one today. The works of Lenin have been put into eighty-one more languages than the Bible, he said, while the writings of Stalin have been translated into over 600 languages. He appealed to the delegates and through them to our churches for a readjustment in the matter of prayer and obedience to God as the only way of revival.

In his second message, based on Acts 1:8 ("the quintessence of the existence of the C. & M. A."), Dr. Baxter spoke of some of the problems of soulwinners. One of these is the changed attitude toward the Bible; it is no longer received as the Word of divine revelation and therefore authoritative. Another problem is the ignorance of the truth of God's holiness and man's sinfulness, while the increased distractions of the day and the misleading nature of much of present-day evangelism further complicate the task. "We are having psychological conversions in our large campaigns," said Dr. Baxter. As for combating crime and delinquency, "the only permanent way of social reconstruction is individual regeneration, and real regeneration occurs only through conversion to Christ."

On Friday night Dr. Baxter related that once he had been asked to "take just a minute to explain the Book of the Revelation." While he did not feel that this was possible, he did, in his fifty-minute address, take us through the Bible (Genesis, Isaiah and the Revelation) as it revealed the sovereignty of God. At the close of this message the Council united in singing with spiritual enthusiasm "All Hail the Power of Jesus' Name," and the service closed on an exhilarating note of praise.

In presenting Dr. H. L. Turner, President, on Sunday morning, Rev. E. S. McVety, pastor of the Winnipeg Alliance Tabernacle, noted that it was during the pastorate of Dr. Turner in Winnipeg in 1924 that the Tabernacle there was organized. Dr. Turner spoke of Isaiah's vision (Isa. 6), and stated that it is the divine order that men first see God and His holiness, then their own sinfulness. The vision of the world and the commissioning from God come only after cleansing. "The genius of A. B. Simpson was that he saw the Lord," he said. "The success of The Christian and Missionary Alliance does not lie in things, such as personalities or programs or education or more churches. It depends upon a vision of the Lord. This changes a man's outlook. Our future depends upon workers and laymen who personally have seen the Lord as did Isaiah." This vision would come through the proper and consistent use of the Word of God and by seeking God's Spirit upon us for ministry and for our personal lives.

In addition to messages by Mrs. S. G. Barnes (Argentina) and Rev.

T. G. Mangham, Jr. (Tribes of Viet Nam), the missionary emphasis of Council was augmented by the choir of Canadian Bible College, of Regina. The choir and other students traveled all day Saturday to be present at the service held in the Civic Auditorium Saturday evening. Dressed in costumes representing the twenty-two mission fields of the Society, they presented a splendid program of missionary music and message under the direction of Rev. William McArthur, president of the college, and Mr. David Tarr, director of music.

These prepared the way for the inspirational meeting on Sunday afternoon under the leadership of Dr. R. R. Brown. In spite of high winds and cloudy skies, over one hundred missionaries dressed in the colorful and exotic clothes of the nations they represented marched to the Auditorium accompanied by the Preachers Chorus and the Canadian Bible College choir, which was also in costume.

Introducing the theme, the Preachers Chorus sang a specially arranged chorus, "Let There Be Light" (Psa. 119:130).

Rev. D. I. Jeffrey, veteran missionary from Viet Nam, represented all the fields as he surveyed the world in relation to missions. He noted the increase in population—5,000 every hour, and the fact that 500 million persons are still without gospel light.

Some of the media of spreading the light were noted: Rev. A. Paul McGarvey, of Japan, spoke of radio. Millions who are illiterate and could never read a tract and others who would be reluctant to attend public church services are reached in their homes. Radio has been a successful means of reaching men and women for Christ in Japan and other parts of the Far East.

Literature as a medium of advancing the gospel was presented by Rev. R. M. Searing, Colombia, South America. The Alliance bookstore in Cali last year sold more than $51,700 worth of gospel literature. Mr. Searing told of a Franciscan friar in Latin America who was converted through reading the Bible and is now serving as a missionary in the Pacific area. Hundreds of Indians have been saved through one tract, he said.

Representing the missionary, Rev. N. H. Billings, of French West Africa, described the ministry of the pioneer who takes God's Word to a tribe who has never heard it before.

Among the delegates to the Council this year were Rev. J. A. Dulaca, past president of the C. & M. A. in the Philippines, and Rev. Florentino de Jesus, now president. Mr. Dulaca prayed in Spanish, and Mr. de Jesus spoke of the ministry of the national worker. The rapid growth in the work in the Philippines, where there are more than 450 church groups, has been due in large part to the ministry of the national workers, of whom there are 138 trained full-time workers and over 350 laymen who have been trained in special institutes and who give regular time to the preaching of the Word.

Paying tribute to missionaries who had given their lives in missionary service Mr. de Jesus said, "Missions pay. We are the product of missions." He briefly related his conversion, and his healing from tuberculosis which followed. His conclusion was, "I can do nothing else but serve the Lord."

Mrs. S. G. Barnes spoke of the illumination that the light of the gospel has brought throughout the world, and then Dr. Brown closed with an appeal to return to the Biblical basis of missions. "There is danger that our missionary appeal may become purely emotional and institutional, an appeal based upon scenes of suffering, repulsive antisocial habits, and all the cruelties of which the heathen are capable," he said. "Every atrocity committed in foreign lands is repeated in our own land. We must 'give light to them that sit in darkness and in the shadow of death' (Luke 1:79). It is only the Biblical concept of God's purpose in the world that will enable His people to maintain the fullest measure of sacrifice in times of economic recession or depression or other vicissitudes of life."

Dr. Brown then presented five missionary candidates as torchbearers of the gospel and appealed to young people in the audience to give themselves to God for His will to be done in their lives. About 125 young people responded and gathered at the front of the auditorium, where Dr. H. L. Turner dedicated them to the Lord. There was a particular sense of spiritual reality in this service, as the emphasis was upon the dedication of lives to God, rather than merely an appeal for a response to the emotional impact of the meeting.

The Sunday afternoon service would not be complete without the special offering. This year it was designated for assisting in the building of churches in strategic centers in our mission fields, particularly Viet Nam, where both the need and the opportunity are great. A total of $50,000 is needed for this. A cash offering of $1,226 was received, while pledges (to be paid in six months) amounted to $1,710, a total of $2,936.

On Thursday, while the men of the Council met in committees, the women enjoyed a delightful lunch-

*(Continued on page 19)*

## Greetings from Canada's Prime Minister

DEAR DR. TURNER:

*I should be grateful if you would extend cordial greetings, on my behalf, to all those in attendance at the 61st General Council of The Christian and Missionary Alliance, to be held in Winnipeg, Manitoba, from May 14 to 19.*

*Your decision to meet this year in Winnipeg is yet another manifestation of the bonds of friendship which unite our two countries, and also an example of those qualities of brotherhood and harmony which The Christian and Missionary Alliance has always stood for.*

*In extending a warm welcome to Canada to our visitors from the United States, may I add my best wishes to all for a profitable and fruitful outcome of their deliberations.*

*I am,*

*Yours sincerely,*

*/s/* JOHN G. DIEFENBAKER

DAVID R. ENLOW, Editor

## AT HOME

**Agreement reached on mail rates:** A Congressional conference committee agreed not to increase second-class mail rates for religious and other nonprofit periodicals. They did vote, however, to raise third-class rates for other printed matter deposited by nonprofit organizations. But this increase will be only one-fourth cent per piece, and will not take effect until July 1, 1960.

●

**New tax exemptions for clergymen disclosed:** Ministers of religion who take summer school courses or take college work at night to better prepare themselves for their ministry can now deduct the expense of this education on their income tax returns.

●

**Nazarene giving sets new record:** General budget giving for world evangelism in the Church of the Nazarene reached a new record high of $3,497,482 during the fiscal year ending on April 30, church officials announced at Kansas City, Mo. They said the total was an increase of $259,188 or 8 per cent more than the general budget giving of $3,238,294 last year.

●

**Scripture exports totaled $1,247,428 in 1957:** American exports of Bibles and New Testaments totaled $1,247,428, the Department of Commerce reported in Washington, D. C. This was almost equal to the $1,248,152 worth of Bibles and Testaments which the United States imported from foreign countries.

●

**Bible Society distributes 14,614,642 Scriptures:** The American Bible Society distributed a total of 14,614,642 Scriptures in 271 languages in more than 60 countries last year, it was reported at its 142nd annual meeting in Philadelphia. Of the total, 1,050,061 were complete Bibles, 1,681,424 New Testaments and 11,883,157 Gospels and other portions.

●

**Congregation pledges $255,249 for missions:** Members of Park Street Church (Congregational) pledged $255,249 toward the support of 121 missionaries in 50 countries at closing sessions of the church's 19th annual missionary conference in Boston. Exceeding last year's pledge by $4,000, the amount raised to over $2,750,000 the total given by the congregation for mission work since the first conference in 1940.

## ABROAD

**New station for Nicaragua:** By mid-October the tower and first building for radio station YNOL *"Ondas de Luz"* will be ready to function at Managua, Nicaragua. Directed by the Latin America Mission, the station is a project of evangelicals in that country. It will be the eighth evangelical station established in this hemisphere.

●

**The Word goes forth:** The Bible Society of India and Ceylon recently printed 1,500 copies of the Gospel of Mark—first book of the Bible to be printed in the Daphla language of Assam. The translation was prepared by a Baptist General Conference missionary, K. William Hagstrom, assisted by Daphla believers.

●

**Russia represented at Baptist meeting:** The Baptist Union of Russia will send delegates to two major international Baptist meetings this summer: the Fifth Baptist World Conference, scheduled for June 27–July 2 in Toronto, and the European Baptist Congress in Berlin, July 26-31.

●

**Tract campaign in Tokyo:** As countless thousands of Japanese made their annual visit to their shrines recently, over a half million gospel tracts were distributed.

## PEOPLE

**Booth's granddaughter heads Army in Ireland:** Col. Muriel Booth-Tucker, a granddaughter of the founder of the Salvation Army, William Booth, was appointed commander of the Salvation Army in Ireland.

●

**CBMCI names military representative:** Col. Cecil R. Hill, controller of Fort Campbell, Ky., and president of the Christian Military Men's Committee, was appointed military representative for the Christian Business Men's Committee International at the midyear CBMCI board meeting, May 9-11, International Chairman Donald F. McKechnie reported.

●

**YFCI names Lifeline director:** Rev. Wendell Collins, Wheaton, Ill., was recently appointed director of the Youth for Christ International "Lifeline Ministry" to juvenile delinquents, according to Dr. Ted W. Engstrom, president of the organization.

## PEOPLE SAY

**Dr. Theodore C. Seybold,** president of the Raipur Mission of the Evangelical and Reformed Church: "It is far wiser to help the Indian church to support its own pastorate and build its own church buildings and organizations than to have Americans do it."

●

**Dr. Clyde W. Taylor,** secretary for public affairs of the National Association of Evangelicals: "There are still a million villages, towns and cities throughout the world without a single Protestant missionary or church."

*Mr. Downey*

ALLIANCE YOUTH

WELDON B. BLACKFORD, Editor

# Ignited! Excited! Incited! Righted!

By REV. M. W. DOWNEY
*Dean, Canadian Bible College*

From this continent, the torch of gospel proclamation has been carried to many lands. Christian colleges, churches and missionary societies have conspired through Bibles, books and broadcasts to evangelize the world. It has taken brain and brawn, mind and muscle, silver and sacrifice, dedication and devotion to reach, teach and preach.

Not ignoring the good accomplished nor the greatness of the response of some saints in this noble crusade, I am persuaded that there is a dangerous deluge of careless carnality sweeping over this hemisphere. So destitute of sincerity and spirituality are some who may read this indictment that they will not have grace enough in their heart to humble themselves and seek restoration. To fume and fuss when corrected is much easier than to fear God and face reality.

If America refuses to carry the torch to the world's unevangelized, the Lord will find a substitute. Even the so-called evangelical churches of America cannot nullify the divine decree to light the world with the knowledge of God. God will do whatsoever He wills—men, methods and machinery notwithstanding. The perusal of missionary periodicals convinces men that the darkness of Communism, Roman Catholicism, Mohammedanism, paganism and materialism cannot extinguish the light. God will *command* the light to shine. But He looks for human hearts to radiate the light.

My immediate concern is for Alliance youth in Canada and America. The light that will shine the farthest will shine the brightest at home. Our organization has a noble heritage. Missions was the passion of its founder and followers. The flame still flares in a few. The rest of us need to get ignited and excited and soon many will be incited to get righted. But how? Here are some suggestions:

1. Accept the commission of Christ to go into all the world to preach the gospel as *your* personal responsibility (Mark 16:15-20).

2. Believe Him for spiritual enduement to enable you to do what is always humanly impossible—to effect the regeneration of a soul (John 7:37-39; Acts 1:8; John 1:13).

3. Carry out a vigorous program of preparation for soulwinning ministry (Matt. 28:19; 2 Tim. 2:15).

4. Discipline yourself in obedience to every call of the Spirit to speak to souls promptly. Look for opportunities, not excuses (Acts 5:32; 8:29; Rom. 8:14).

5. Enlist in a definite program of evangelization. Set aside a definite time each week in addition to the daily opportunities for witnessing (1 Thess. 1:6, 7).

6. Follow Christ—not the crowd, nor the critics (Mark 1:17).

7. Give yourself to prayer, perseverance and the practice of His presence. Take no vacation from soulwinning for this is *your* vocation (Acts 6:4; John 15:16).

## Summer Youth Conferences

EASTERN AND CENTRAL CANADIAN DISTRICT

*Glen Rocks Teen-age Camp,* Rosseau, Ont. June 20–July 11. Rev. Earl Freeland, Rev. and Mrs. H. W. Catto.

SOUTH ATLANTIC DISTRICT

Lo-Ma-Co, Hendersonville, N. C. *Senior Youth Conference* July 12-18. Rev. C. E. Harrod, Rev. W. B. Bedford. *Intermediate Youth Conference* July 19-25. *Junior Youth Conference* July 26–August 1.

NEW ENGLAND DISTRICT

*Hebron Junior Bible Camp,* Attleboro, Mass. August 9-16. *Hebron Junior Teens* August 16-23. *Hebron Youth Conference* August 25–September 1.

WESTERN PENNSYLVANIA DISTRICT

*Edinboro Youth Conference* August 16-23.

NORTHEASTERN DISTRICT

*Junior Youth Conference,* Delta Lake, Rome, N. Y. July 12-26. "Uncle Bill" Willey. *Intermediate Youth Conference* July 26–August 9. Rev. Wm. Underwood, "Uncle Wes" Shepson. *Senior Youth Conference* August 9-23. Rev. Wm. Newell, Rev. Weldon Blackford.

WESTERN CANADIAN DISTRICT

*Fraser Valley, B. C.* July 7-13. The Sutera Twins, Miss Honor Warden. *Whitewood, Alta.* July 22-28. *Echo Lake, Sask.* August 4-10. The Sutera Twins, Miss Honor Warden. *Crowsnest Lake, Alta.* August 24-29.

EASTERN DISTRICT

*New Freedom, Pa.* July 12-19. Rev. Charles Shepson, Miss Lavinia McCart, Johnson Sisters.

SOUTH PACIFIC DISTRICT

*Camp Radford* (Calif.) June 28–July 5. Rev. James Davey, Rev. Robert Ross, Rev. Charles Dale, Mrs. Paul Kirk, Rev. Carl Hatch, Rev. Leslie Horn, Rev. Emil Lindskoog, Rev. Wm. Shepson, Rev. Allen Gunther, Rev. Clifford Erickson, Rev. Otto Bublat, Rev. Donald Bubna, Rev. R. S. McMillan.

SOUTHEASTERN DISTRICT

*Toccoa Falls, Ga.* July 7-13. Rev. Gordon Keeney.

For further information write to your District Youth Secretary.

## Christians in Kamo Erect a Church

By RAYMOND N. STUMPF, *Japan*

Thirty believers from the villages of Daito and Kamo gathered to plan and to pray. They needed a church building, but how could such a small band of poor people ever gather enough money to build a church? The average monthly income of these people is about $20.00. To them the sum of $3,000 appeared an insurmountable mountain. However, as they met for prayer from time to time they began to look to Him who is able to remove mountains. Had He not said in His Word, "God hath chosen the weak things of the world to confound the things which are mighty"? Confident that God would use them, weak though they were, to reveal His glory to everyone in their villages, they began to make plans for construction.

The missionaries entered into prayer with them and, in accordance with field policy, used their own special gifts or their tithes to match the money which the believers gathered from month to month. However, we were not able to keep pace with them. At great personal sacrifice and with much zeal they brought in their offerings and gave other help wherever possible. Constantly they were on their knees in prayer that God, who promised to supply all their need, would help them be ready with materials for every stage of construction.

This was not an easy fight. Determined not to go into debt, the Christians had from the first decided that when money was not available to meet the need construction would be stopped. Then everyone would storm heaven until the answer came and work could proceed again. One day the pastor came to see me. A large amount was needed in less than a week for the purchase of more materials. The church had already gathered half of the total price of construction but had nothing on hand to make this payment. He wondered if the Mission had any money. I told him that we had nothing to give him and did not know when money would come in. Disappointed but not discouraged, he left for home to inform his people that the work would have to be temporarily halted until God sent in more funds.

It was Sunday morning at the close of the worship service that he broke the news to them and the people were set to pray until God met the need. Just before the benediction the pastor received a telegram which read, "Am sending 300,000 yen ($830) for church construction." Some money had come to the Mission on Saturday. This made possible our getting it to him by the following Monday morning. The congregation broke out in shouts of praise and they sang the Doxology as they had never sung it before.

On March 30 I attended the dedication of the Kamo church. I was deeply moved as I looked into the happy faces of these Christians and heard various ones testify to God's faithfulness. They truly poured out their hearts in praise and gratitude to our Lord. There was many a wet eye as the facts were recounted of God's gracious working in their midst and of the zeal and sacrifice of the people. In the midst of that battle of faith the pastor's body was smitten and he was very ill for several weeks. But God in answer to prayer touched him and raised him up to add to the glory of it all.

The impact that these events had upon the town of Kamo was reflected in the words of amazement and congratulations spoken at the dedication service by the mayor. So overjoyed were the pastor and people that they decided that the first offering taken up in their church should be a thank offering to the Lord to be used in some other Alliance mission field. From a group of sixty-five people an offering of 3,300 yen ($9.40) was received to be sent to help the church in Cambodia.

## The Last Song with Ba Koniba

By MRS. E. P. HOWARD, *Africa*

Ba Koniba, the oldest woman in town, passed on to her heavenly reward today. She was a saint of God and a mother in Israel.

We have no way of knowing her age. She seemed to us like an old lady when we first came to Ntoroso in 1936. She and her son were among

*New church at Kamo, Japan*

R. N. STUMPF

the first ones to repent when the gospel was first preached here. She was among the very first women to be baptized. She was far too old to learn to read as did most of the other new converts, but she was so anxious to know the Word of God that she came with some others very, very early every morning before starting her chores. These women learned their catechism by committing verses and chapters to memory. The last time I saw her alive, we repeated together the twenty-third Psalm which she had memorized in those early years.

She was always faithful in church attendance. A special place was reserved on the front row, and if she came in a bit late the one occupying that seat was obliged to move. She was always ready to testify and pray. During later years when she was feeble she continued coming to church but was ashamed in her weakness to go way up front, so chose one of the back seats. I was afraid she was not hearing well at that distance; therefore I questioned her one day about the sermon. She had heard it and retained it to a remarkable degree.

She was in church for our Christmas praise service and testified to God's great goodness to her. After that she was often absent. I felt that I should go into town and have a little service for those older women who were not able to walk the distance to our church. How grateful she was for the visits! How she enjoyed singing the praises of God and reciting His Word together with the others and then joining in prayer.

The last Sunday we were together, after I had chosen several songs myself, I asked Ba Koniba to choose one. She said, "Madame, I don't know the number, but the one that is sweet to me is *'A ka di ne ye ka ta Yesu fe, fo ka se a fe sankolo la.'"* ("It is sweet to me to go to Jesus, to go to Him in the heavens"—words to the tune of "Leaning on the Everlasting Arms.") Little did I think that would be the last song I would sing with her. Yesterday word came that she was in a coma, and this morning at daybreak she entered into the presence of the Lord whom she loved and longed to see!

The funeral was one of the most beautiful I have attended in Africa. It was a real Christian burial. None of the old tribal customs were in evidence. The entire population of the town, as well as many people from other towns, filled the open square where the funeral was held.

After we had sung several appropriate hymns, Mr. Adams spoke on the beauties of heaven and the life everlasting. Then one of the African workers gave an evangelistic message to the unbelievers. He told of the complete change that marked Ba Koniba's life from the day of her conversion. She had never swerved in her faith. Her two children, a son and a daughter, then both spoke briefly, paying tribute to their mother's life and her faith.

As each furlough time rolled around and it was time to bid Ba Koniba *"Au revoir,"* she always felt that possibly we would not meet again here below. As we leave for furlough this time Ba Koniba is not here to say *"Au revoir,"* but we shall see her in that "land that is fairer than day."

## Heard at Council

Speaking of the wonderful sinless and holy character of Jesus Christ, Dr. Baxter said, "Sinlessness is the garden free from weeds; holiness is the garden filled with lovely blossoms."

"There may be an iron curtain, but there is never an iron ceiling."—BAXTER.

"Men are so anxious to become good preachers that they never become prophets. . . . There is nothing more pathetic than the truth powerless."—BAXTER.

"We should pray to be rescued from the mercy of our moods."—BAXTER.

"There cannot be a blessed conversion without the deep contrition of repentance."—PAUL CURRIE.

"True faith never descends to the shadow of expediency."—BAXTER.

"I do not believe revival will come until Christians live a separated life again."—BAXTER.

"When we meet Jesus in the furnace of affliction we have the sweetest and most wonderful revelation of Him."—BAXTER.

"Our greatest need is not for reformation but for illumination."—R. R. BROWN.

"Missionary work today is not easy, but it would be far harder not to be a missionary."—D. I. JEFFREY.

# A Testimony of Healing

By REV. DONALD A. FAIRLEY

IT is now six months since the Lord healed Mrs. Fairley. We rejoice continually in the truth and repeated experience that Jesus Christ is "the same yesterday, and to day, and for ever." He never disappoints those who look unto Him. We offer our praises to Him and desire to express our gratitude to all who through the past months have been burdened in heart and have prayed for Mrs. Fairley.

It was in March, 1957, that she became suddenly ill with what the doctor diagnosed as a heart condition due to chronic malaria and an infected kidney. Months of great weakness followed. There was time for much heart searching, prayer and study of the Word, while many prayers ascended to the Throne of Grace on her behalf. We continually and expectantly looked to the Lord to raise her up to His glory in answer to the "prayer of faith," knowing from personal experience that the day of miracles is not past!

We prayed and trusted Him to work out His perfect will in and through us. However, the closing days of September brought a sharp decline in her condition. The doctor said she must return to the States as nothing further could be done here. After a time of fasting and prayer and the sending out again of requests for special prayer for her, it was decided that unless there was a marked improvement soon we would understand that the Lord would have us return to the homeland.

I began packing trunks and made travel arrangements. Yet it was difficult for us to believe that we should leave the field, for God had brought us back for this term of service as by a miracle. My life had been spared and my eyesight had been restored to normal following a serious accident in 1954. Surely there is further work we can do in this needy land!

On October 9 Dorothy fell in the bathroom, breaking her right wrist. The following day, after a long, rough trip to the hospital, it was set

under a local anesthetic. In spite of the ordeal, it was at this time that she felt a strength unknown to her for many months. There was a wonderful sense of physical well-being, of God's presence, and the causing of all things to work together for good. We then decided to remain on the field, trusting in our Great Physician to complete the work begun. From that time on no further heart stimulants have been needed, and recently the same doctor smiled when he checked her heart and said, "It is normal," and we said, "Praise the Lord!"

We have wanted many times to tell the faithful prayer warriors at home how much it has meant to us to know they were standing by in prayer. We on the mission fields of the world are engaged in a desperate spiritual battle, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." As in any battle there may be casualties, but, praise God, there need not be defeat! "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Cor. 2:14). "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. 1:20). ◆ ◆ ◆

## Missionary Treasury

★ ★ ★ ★ ★

April, 1958

| | |
|---|---|
| General Fund | $315,601.58 |
| Designated Specials | 32,566.86 |

We greatly rejoice in the increase of income that the Lord, through His stewards, has given us this year. However, at the end of April our income was $22,000 short of the amount budgeted. Your continued prayers and gifts are needed so that we may continue to have sufficient finances for our advance.

Gifts for the month of April are covered by our receipts Nos. 4663-6226 and 440-568. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
*Treasurer.*

## Created to Worship

*(Continued from page 4)*

thing and that is why they're doing what they're doing. The harp that God placed in their hearts, on which they were to play day and night without ceasing, lies at their feet broken and smeared with mud and rust.

What God does in the New Birth is to re-create that harp, put it again in use and touch it by the wand of the Holy Ghost and call it back to life. He takes that harp that lies broken in the dust of the world, and restrings it and hands it over to the people of God that they might be able to worship again.

I repeat, the mightiest calamity that has visited the world is that we have lost our worship. Man is the genius of the strings; God made him so. Our ability to fellowship God, to know God, is His gift to us in creation.

We have a gray cat, a big fluffy thing that looks more like a raccoon than a cat. She's quite a pet; but we've had her a couple of years and still I don't know her. You can't know beasts. You can't know horses. A farmer can drive them and ride them all their life and never know them. You can't fellowship them; you can't get through. There is a dissimilarity of nature that forbids communication. But you can know God because there is a similarity of nature that permits it. You can't get through to beasts below you, but you can get through to God above you. God did not make you in the image of the animal kingdom. He made you in His own image.

To worship God, to know God, to live in His presence, to be always fellowshiping Him, to hear Him speak to your heart through the Scriptures—this, I say, is what God has renewed us for. That's why regeneration is part of God's eternal plan. Now the gospel, of course, saves us from hell; but that was never the primary purpose of God in redeeming man. His purpose is to save us unto Himself. The main purpose is that we might know Him and Jesus Christ whom He has sent; that is, that we might *experience* Him. That we might fellowship with Him. That we might worship Him. That we might have that mystic, intuitive knowledge of God in the Spirit. That's why He saved us.

I think there will be a time when hell will be forgotten. That is, I think there will be a time in heaven when redeemed men will not talk about hell. It will be as a dream no longer remembered. I believe in hell and I believe in the eternity of hell, but I believe that redeemed people ought to get beyond the place where they are always talking about the fact that they were saved from hell. We are saved *unto* His divine fellowship. That's what matters, after all.

Ah, you're a musician and a philosopher and a poet and you ought never to think of yourself as anything less than that. God made you to outsing the angels, to outsing the cherubim, to outsing the seraphim. God meant you to be, by the blood of the Lamb and by the workings of the Holy Ghost, a worshiper.

John Keats wrote of a tongueless nightingale that died of suffocation. God put the beauty of song in the nightingale as in no other bird. Then it accidentally lost its tongue—could not give expression to the song within it—and so it died in the valley, died of suffocation trying to express the rapture that was in it.

Let's reverse that and say that its woe is nothing compared with ours. God has given us a tongue, He has given us a harp with more strings than any creature in heaven above, more innate ability to make music and sing unto the Lord a new song. We have the harp, but not the song. That seems to me to be worse than the tongueless nightingale who dies of suffocation.

And the church, the poor church! We have banquets, we have conferences, we have Sunday schools, we have morning worship and evening gospel services—we have everything. We're the busiest crowd of little eager beavers that ever tramped around over the North American soil. But we are not worshipers. There is scarcely a church service where we can feel the Spirit of worship. Sometimes I give it up and go by myself and worship the Lord alone because the churches are too busy promoting people and things to cultivate the Presence of God. ◆ ◆ ◆

**Gabon**

Pray for those engaged in translation work, especially that the right national informants may be found to help. . . . We wish to praise the Lord for the recovery of Mrs. D. A. Fairley (see page 12). . . . Pray that spiritual and scholastically qualified men of God will be called and prepared to enter the Bible school this fall.

**Cambodia**

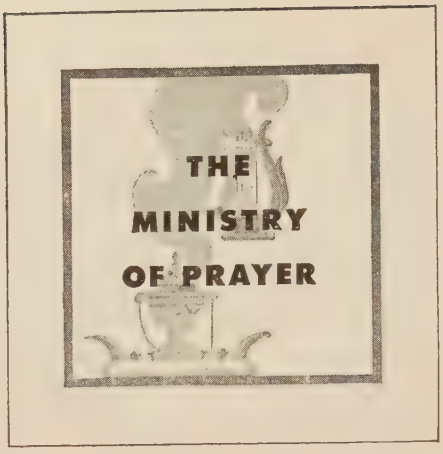
The congregation at Kampot has found it necessary to seek a new place of worship. The Lord has answered prayer and has led to a property which is now being purchased for this purpose. Pray that the Lord will continue to direct and that a suitable structure for the worship of the Lord may soon be erected in this growing center. . . . The congregation at Siem Reap has not had a resident pastor for over a year but God is blessing the personal witness of individual Christians. Pray for the groups without resident pastors, that the Great Shepherd will undergird and uphold them day by day.

**Thailand**

The following information is given to help you praise and pray with regard to our responsibility in Roi Et Province. This province is composed of nine counties with a total population of over 606,000. In five of the counties there are no known Christians. Unorganized church groups are found in six villages, and there are organized churches in six villages. This past year a campaign was begun to distribute Scripture portions and Christian literature to the chiefs of all the villages, to the principals of the primary schools, which operate in over 50 per cent of the villages, and to all the schools (grades 5 to 11) located in the various county seats. This campaign was followed up by mailing tracts nearly every month to the village chiefs and school principals. . . . Christians have suffered persecution gladly for Jesus' sake, a number are "ever-ready" and bold witnesses. Though some have fallen away under difficulty and persecution and a few are carnal trouble-makers, the majority evidence a deep heart hunger for God. . . . The resident missionaries, Rev. and Mrs. G. W. T. Miess, are now on furlough. The new residents, Rev. and Mrs. C. L. Gardner, will not arrive to take up the responsibilities in Roi Et Province until this fall. The field looks to us to pray for these in the church, that they may be strengthened and remain steadfast in Christ Jesus.

**Ecuador**

The three Indian schools in the jungles and the one in the mountains will close the term in July. Pray that those boys and girls who have decided to follow the Lord Jesus Christ will not forget the spiritual truths that they have been taught and that they will continue to live by faith. . . . Pray for Carlos




Prieto who will be graduating from the Bible institute on July 27, that he will be enabled of God to fit into some needy place. Also pray for the other students as they spend their vacations in their homes or in service. Pray that young men and women will heed the call to full-time service and be ready to enter the institute in September when the new term begins.

**Chile**

Pray regarding the short term institutes to be held in July during the midwinter school vacation. These will be conducted by missionaries and national workers in Temuco, Valdivia and Santiago. Praise God for the fine group of young people who through such institutes have received inspiration and help to witness and work for the Lord in their respective churches. May this year's effort be of greater benefit to all.

**Philippines**

Praise God for the 200 who professed salvation in Christ during the city-wide evangelistic crusade recently held in Zamboanga. Pray that they will become strong, healthy followers of Christ, to the glory of God.

**New Guinea–Wissel Lakes Section**

Praise God for the opening of a new station among the Moni people at Pogapa. Already there are those who are inquiring about the way of salvation. Pray that God the Holy Spirit will continue to work in hearts that many will soon come to a saving knowledge of the Lord Jesus Christ. . . . Praise God for the reports from our Kapauku national workers. God is blessing everywhere and there are many candidates for baptism. The church at Doroto on Lake Paniai has chosen two men for elders and will be organized in the near future. Praise God for these manifestations of His working, and pray that the openness and receptiveness will continue.

**Indonesia**

Because of civil war and bombing of various airfields, the transportation situation is becoming worse than ever. There seems no possibility of getting the Kalimantan missionaries to the annual field conference to be held in Bandung in late June and early July. Some of the missionaries have been in the interior for two years and need a rest, change and fellowship. There are so many problems pending and so many changes that need to be put into effect that a conference is necessary. The Area Secretary is scheduled to attend. Please pray earnestly regarding this.

**French West Africa**

Pray for the blessing of God to continue upon the Telekoro Bible School which opened this year in May under a new program of entire self-support. Pray that God will send a gracious revival to the school this term. . . . Pray for those who are engaged in the tedious and exacting, but important, translation work. It is hoped that this year will see the completion of the translation of the Bible in Bambara and the revision of the New Testament in Maninka. . . . Reports have come from the Ivory Coast and parts of the Sudan telling of new towns opening up to the gospel. Pray for workers.

**Congo**

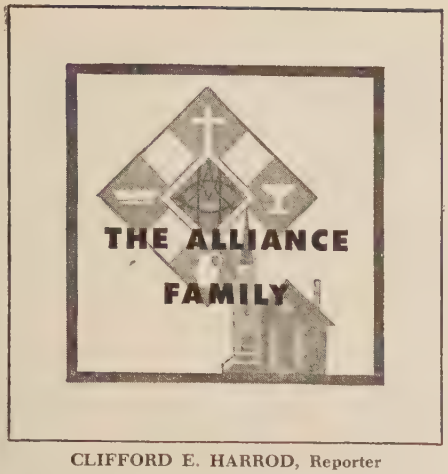
The missionary conference is to be held late in July. Important decisions must be made, among them the choice of chairman for the coming year. Rev. D. R. Shepson, of Toronto, will be the guest speaker. Pray much, both for spiritual blessing and for God's manifested presence in each business session. . . . Pray for the granting of land permits for a new station in Mwanda and for the new location of the missionary children's school and home in Boma.

**Viet Nam**

Pray for Pastor Tong who was recently appointed the Protestant chaplain-in-chief of the armed forces, also for Evangelist Dat, as they work among the troops in military camps and hospitals. Pray that the hundreds of soldiers who have taken a stand for Christ may be truly regenerated. . . . Pray for Messrs. Muoi and Son, Christian laymen who are selling gospel literature in the Rach Gia area of southern Viet Nam. Pray for all who are giving themselves to this important ministry, and that God will raise up many more volunteer distributors of the printed page.

**Japan**

Praise God for His blessing upon the national church meeting (see ALLIANCE WITNESS, April 23). New committees were formed: one will work with the Mission on regulating the plans and building program of the churches, the second will help in the program of the Bible school. Both committees will bring the national church into a place of more direct responsibility in these two areas. Pray for the missionary conference to be held July 13-18 in Hiroshima. Personnel placement and plans for future work are two important items on the agenda.




CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### On Furlough

*Rev. and Mrs. J. S. Johanson* arrived in New York May 28 from French West Africa, having completed their sixth term of service.

*Mrs. A. I. Garrison* and *Miss Marthena Ransom* arrived in New York May 27 from India. Mrs. Garrison, who retired in December, 1951, has completed six terms of service.

*Rev. J. W. Whipple* arrived in San Francisco May 29 from Laos. Mrs. Whipple preceded him in 1957.

### To the Fields

*Olive Kingsbury*
*Tribes of Viet Nam*

*Miss Olive E. Kingsbury,* R.N., sailed from San Francisco June 1, returning to the Tribes of Viet Nam for her second term of service. She will be stationed at Banmêthuot, where she will work in the leprosarium.

### The New Generation

To *Mr. and Mrs. Norwood Hotalen,* Belgian Congo, a son, Norwood Earl, on April 5.

To *Rev. and Mrs. Robert Kuglin,* Truro, N. S., Canada, a son, Garry Allan, on April 6.

To *Mr. and Mrs. L. K. Correll,* Trilby, Ohio, a daughter, Beth Eileen, on May 3.

To *Rev. and Mrs. A. E. Mitchell,* Viet Nam, a daughter, Geraldine Ann, on May 24.

### With the Lord

*Miss Katherine Stallman* went to be with the Lord on March 18 at the age of ninety-three years. She was the last charter member of the Third Avenue Christian and Missionary Alliance Church, Columbus, Ohio, and one of its most faithful members.

*Mrs. Oscar Lord,* daughter of Rev. and Mrs. D. S. Clark, of Radio Station HCJB in Quito, went to be with the Lord on April 26 after a long illness. She was a graduate of the Alliance Academy of Quito and also a member of the C. & M. A. Church of that city before her marriage.

### Youth Crusade Blessed of the Lord

Mrs. R. Mills Gray, of Savannah, Ga., ministered in the Northeastern District for six weeks, closing with a youth crusade at Kingston, N. Y., where Rev. Virgil R. Brisco is pastor. Her entire tour was blessed of the Lord, with a special outpouring of the Spirit in the meeting in Kingston. Many met the Lord for various needs, and there was one marked instance of healing.

### Evangelist Brings Spiritual Refreshing

God used Rev. Thomas Wilcox, of Allentown, Pa., of the Bureau of Evangelism, to bring spiritual refreshing to the Alliance church at Ithaca, N. Y. Conviction resulted from clear, scriptural messages, and many confessed sins and shortcomings. The pastor, Rev. Louis J. Isch, Jr., writes that there were many testimonies of God's working during the campaign.

### Effective Ministry in Western Canada

Rev. Roland M. Gray, Sr., has been ministering the Word with great spiritual success in Western Canada. A ten-day campaign was held in March at the Richmond Park Alliance Tabernacle in South Edmonton, Alta., with more than thirty persons responding for spiritual and physical help. The pastor, Rev. Edward McCarthy, reports a continued spirit of revival there.

Mr. Gray also visited the works at Assiniboia and Vantage, Sask., in April. Rev. D. G. Sanders writes that both churches were quickened and the people greatly encouraged in the Lord.

### Ohio Women Feature Stamp Contest

A stamp contest was featured at the meeting of the Northeast Ohio women's prayer bands held at Norwalk, Ohio, on April 10. The Akron Brown Street band won the award for bringing the most stamps for missions, a total of more than 60,000. They were sent to Rev. R. M. Searing for the Alliance Book Store at Cali, Colombia, S. A.

The most important feature of the day was the "Around the World Prayer Time," when each delegate present was assigned to one of three prayer groups which met simultaneously during the morning to pray for our twenty-two Alliance fields. Specific requests were remembered and a spirit of intercession prevailed. Mrs. N. H. Billings, of French West Africa, was the speaker for the day.

### Richmond Church Wins Contest

The Richmond, Ind., Christian and Missionary Alliance Church won the recently held Sunday school contest among schools of the tri-state area. The smallest school entered in the contest, Richmond's victory was due to percentage gain in the seven-week period, going from an average of thirty to an attendance of sixty-eight on the closing Sunday. The Hamilton, Ohio, school reached the highest attendance, with 300 present on the closing day of the contest. Harrison, Ohio, came in second; Lexington, Ky., won third honors. Rev. Elmer H. Kline, of Richmond, directed the contest.

### Country Church Experiences Revival

Much prayer preceded special revival services conducted by the church at Medina, N. Y., during April with Rev. Charles Wilson as the evangelist. Eleven persons sought God for salvation during the five days. The pastor, Rev. James Hedger, writes that many testified following the campaign that it was what they had been waiting for for many years.

### Women Meet at Tacoma

One hundred and twenty-one women met in the Tacoma, Wash., Alliance church on April 8 for the spring rally of the women's prayer bands. Rev. Wesley Schelander, missionary appointee to the Tribes of Viet Nam, brought the message in the morning service, based on his personal experiences as a missionary child. Rev. Joseph Ost, missionary to French West Africa, spoke in the afternoon. He stressed that "prayer is the most vital factor in lessening our missionary casualties and enabling the work of the Lord to advance on the mission field."

### Superintendent at Ottumwa, Ia.

Rev. Cecil R. Thomas, superintendent of the Western District, conducted a six-day series of "New Life" services in the Alliance Church at Ottumwa, Ia., with gratifying results. Two persons professed salvation and many sought the Lord for a closer walk with Him. The pastor of the church is Rev. R. J. Easterday.

### Eastern District Women Hold Rally

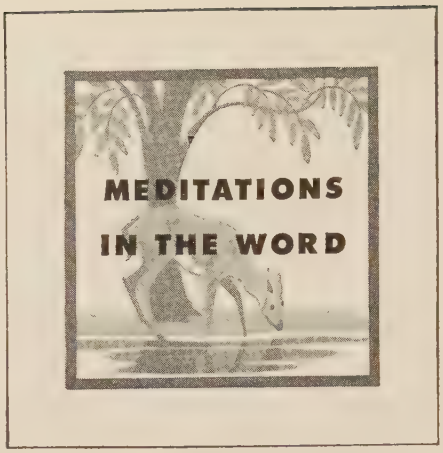
More than 200 delegates attended the annual Eastern District women's missionary prayer fellowship rally held in Lancaster, Pa., March 28 and 29. Miss Janet Cuthbertson was in charge of the opening service on Friday night and the speaker was Rev. Paul Haagen, of India. The following veteran missionaries also brought greetings from their respective fields: Miss Blanche Conger, India; the Misses Maude Turley, Bertha

*(Continued on page 19)*

### Sectional Summer Convention

OLD ORCHARD BEACH, ME. July 28–August 3. Speakers: Rev. H. P. Rankin, Rev. G. S. Constance. Mr. and Mrs. Elwin Bingham, music.

For further information write to Rev. Stanley B. Harding, 1311 Washington Ave., Portland 5, Me.




Edited by EDITH M. BEYERLE

### *Sunday*

MATTHEW 13:31-58 (verse 49).

Closer and closer the lines [of God's net] are drawing, and some day men shall find themselves swept into that strange eternal world which will be as foreign to them as the ocean strand to the helpless fishes of the sea. Then mighty hands will make the separation. Our struggles, our pleas will be in vain and each of us will find himself and herself taking the place forevermore for which we have been preparing here.—A. B. SIMPSON.

### *Monday*

EXODUS 4:1-18 (verse 10).

Moses forgot . . . that it is "not by might, nor by power, but by (God's) spirit" that His work is done. It must be that Moses lost something in so shunning the shame of the cross that could never be made good to him while he sheltered behind Aaron's better powers of speech. God had not demanded eloquence of him . . . ; He needed him simply as a messenger. God wanted a common speaking trumpet, and Moses declined to be anything but a first-class silver cornet.—MRS. S. L. BRENGLE.

### *Tuesday*

PSALM 24 (verse 4).

Shall I tell you . . . who is a moral man in the sight of God? It is he that bows to the divine law as the supreme rule of right; he that is influenced by a governing regard for God in all his actions; he who obeys other commands spontaneously because he has obeyed the first and great command, "Give me thine heart." His conduct is not conformed to custom or expediency, but to one consistent, immutable standard of duty.—EBENEZER PORTER.

### *Wednesday*

JOHN 9 (verse 4).

*Work, for the day is coming!*
*Made for the saints of light;*
*Off with the garments dreary,*
*On with the armor bright.*
*Soon will the strife be ended,*
*Soon all our toils below;*
*Not to the dark we're tending,*
*But to the day we go.*

—ANONYMOUS.

### *Thursday*

GENESIS 13:14-18 (verse 14).

Many years had elapsed in Abram's life since God told him to separate himself from country and kindred. Now the last of his family ties was broken, and God, who had so patiently stepped aside to await His child's perfect obedience, could again visit him with the promise of blessing. Could it be that Abram had finally realized his half-obedience and therefore was more willing to give Lot his choice of the countryside? Abram wanted God more than possessions.—PAMEH.

### *Friday*

ISAIAH 52 (verse 14).

Be patient, for the Lord's sake, under the wrongs that you suffer of the wicked. . . . Be patient; Christ went to heaven with many a wrong. His visage was marred more than the sons of men. You may not be above your Master; many a black stroke received innocent Jesus, and He received no mends, but referred them all to the great court day, when all things shall be righted.—SAMUEL RUTHERFORD.

### *Saturday*

EXODUS 16:1-22 (verse 12).

Nothing so hinders us in what we are doing as to be longing after something else; in so doing we leave off tilling our own field to drive the plough through our neighbor's land, where we must not look to reap a harvest; and this is mere waste of time. If our thoughts and hopes are elsewhere, it is impossible for us to set our faces steadily towards the work required of us.—ST. FRANCIS DE SALES.

### *Sunday*

MATTHEW 14:1-14 (verse 6).

What a lesson this is on worldliness. Mr. Spurgeon might well say that whenever he saw a dance he felt a little nervous about the throat, and remembered that the first Baptist preacher lost his head on account of one. Our business is not to start crusades against the ballroom, but rather to get men right with God; but when they are right with God, they will not want these things.—A. B. SIMPSON.

### *Monday*

ACTS 17:15-34 (verse 30).

There is a popular impression abroad that repentance is simply sorrow for sin. A man may be sorry for sin simply because of the consequences of sin which he has experienced, or because of the consequences which some other person whom he loves has experienced; and yet . . . as those consequences are removed, or even before, he will commit that very sin again and with delight. . . . Whatever repentance may mean, it is not simply sorrow for sin.—JAMES M. GRAY.

### *Tuesday*

PSALM 25 (verse 10).

Mercy and truth are the paths in which God constantly walks . . . ; so frequently does He show . . . mercy and so frequently does He fulfill His truth that His paths are easily discerned. How frequent, how deeply indented and how multiplied are those tracks. . . . Wherever we go we see that God's mercy and truth have been there by the deep tracks they have left behind them. But He is more abundantly merciful to those who keep His covenant and His testimonies; those who are conformed . . . to the spirit of His pure religion.—ADAM CLARKE.

### *Wednesday*

JOB 34:18-37 (verse 29).

*Just to nestle down into His arms,*
*And wait awhile,*
*A child aweary, who longs to see*
*The Saviour's smile.*

*For faith doth see with closed eyes*
*The heavenly light,*
*Through which the will of God grows clear*
*Unto her sight.*

*Perchance there's a secret He cannot tell,*
*Till thou dost rest,*
*Something so precious He'll only give*
*When on His breast.*

—SELECTED.

### *Thursday*

GENESIS 14:1-16 (verse 16).

Abram scored a complete victory as he went forth to battle for the freedom of another. His unselfish spirit which refused to allow a "brother" (his nephew) to remain in bondage to an enemy when it was in his power to release him was the great urge behind his heroic act. He was willing to spend and be spent in the service of the needy. And Abram had never heard the "Golden Rule" of Jesus (Matt. 7:12) or the "Silver Rule" of Confucius, which states the same injunction negatively.—PAMEH.

### *Friday*

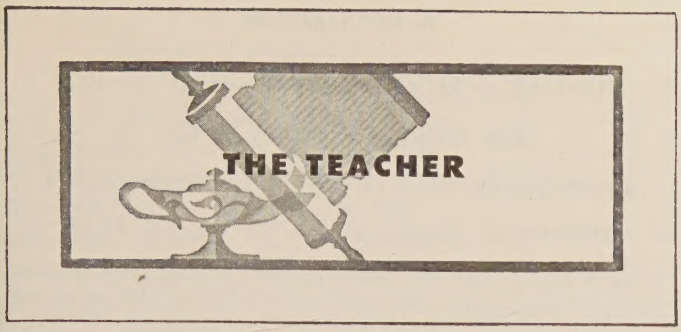
PSALM 40 (verse 8).

God wants to enter into a partnership, an infinitely tender and exalting fellowship, a spiritual marriage with the will of man. He approaches man with tremendous inducements and motives of infinite profit and loss, and yet the man may resist and utterly thwart the loving thought and purpose of God. He can refuse to surrender his will. But surrender he must, if there is to be a union between him and God.—GOSPEL BANNER.

### *Saturday*

LUKE 12:15-31 (verse 15).

We think we must have more and ever more gadgets if we are to be happy. But it is not true. When Thoreau retired to Walden Pond and reduced life to its simplest terms, he asked himself: "What do you want from life?" He readily carried everything out of his barren cabin and then restored only the barest essentials. He voiced this deep insight: "A man is rich in direct proportion to the fewness of his wants."—QUIET HOUR.




By DON J. KENYON

## SUNDAY SCHOOL LESSON—JUNE 29, 1958

### A Spokesman for God

1 Samuel 3:10-20

DEVOTIONAL READING—Ephesians 6:10-20

GOLDEN TEXT—*"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground."*—1 SAMUEL 3:19.

BACKGROUND AND LESSON ORIENTATION

The judges of Israel did not seem to effect any consolidation of the nation. This was largely because Israel had no central purpose. She lost her core of unity when she went after the gods of Canaan. But Jehovah worship had not completely disappeared from Israel. There was a house of worship to Jehovah in Shiloh in which Eli and his sons carried on their ministry. The glimpses we have of it show that it was much less than satisfactory. Although Eli was quick to rebuke evil in his worshipers (1 Sam. 1:14), he was too weak to rebuke it in his own household (2:22ff.). Meanwhile God quietly prepared His servant Samuel to cry out against sin in Israel's center of worship. The appearance of Samuel heralded a new era in the land. The leadership of godly Samuel made its mark upon them.

CONTEXTUAL CONSIDERATIONS

It was the heart of a mother prepared by God that brought to Israel her greatest judge. Hannah's pledge to God has become a classic of mother-love: "As long as he liveth he shall be lent to the Lord." Her worship of the Lord revealed her to be fully aware of His nature. As the veil is thrown back to show us glimpses into the corruption of Israel's worship, the family of Elkanah is refreshingly different. The son given by God as an answer to prayer became His instrument in bringing Israel into a new appreciation of their destiny as a people. God used Samuel as a mouthpiece to judge, warn and promise. The judgment which fell upon the house of Eli was delivered through this channel. Eli knew God well enough to bow his neck in submission to His irrevocable will. Samuel filled his office.

SIMPLIFIED OUTLINE

1. *God Tells Samuel of His Plan*—1 Samuel 3:10-14.
2. *Samuel Tells Eli God's Plan*—1 Samuel 3:15-18.
3. *Samuel Recognized as a Prophet*—1 Samuel 3:19-21.

KEY WORD ANALYSIS

"Shall tingle" (v. 11). Indeed there was ear-tingling news in Israel. God was going to raise up a new priestly line. The news gradually leaked out as Samuel gained in prestige and as Eli became more and more feeble. The fact that Samuel was now priest was augmented by his acts showing that a prophet had arisen. A man had emerged from the masses who acted as if he knew God. He began at once to clean up the religion of an evil and idolatrous people. Samuel must be looked upon as a man of transition, the last of the judges and the first of the prophets. He ended an era and anointed Israel's first king. God had made a beginning and would also make an end (3:12). Little did they know the end.

COMMENTARY ON THE PRINTED TEXT

1. *God Tells Samuel of His Plan*

Eli was acquainted with God's ways and dealings. He was able to instruct the boy Samuel just how to respond to God. In simple obedience devoid of fear the child answered God's voice. The teaching of his mother had made him aware that God's will was the accepted direction of his life. His eagerness to hear God's directive was blessed.

God's revealed plan included judgment against the house of Eli and the preparation of a new order which began with the elevation of Samuel to the office of a prophet-priest. Since the present priesthood was apostate it is not surprising to see that there was mutual contempt between sons and father. No ritual could obliterate the deep-dyed disposition to evil which they had deliberately developed. Repentance and renunciation had to accompany the presentation of the sacrifice even under the old covenant. The sons of Eli did not have it in them to offer such a sacrifice.

2. *Samuel Tells Eli God's Plan*

There was no sleep left for the boy who had so lately communed with God in the darkness. As it came time to arise, Samuel tiptoed to perform his duties lest he awaken Eli to whom he was reluctant to give the news of doom. But the time came to face the old man.

However, Eli sensed in Samuel's reluctance that God had given news of evil. The former announcement of God's intent had prepared him for the worst (2:27 ff.). Now the facts hung like a sword above his head. Eli was haunted by the scepter of his own guilt. Presuming upon the genuine love which he knew the lad possessed for him, he forced the bitter truth from him. Samuel had been early trained to truth so Eli need not have been concerned.

Samuel began at the first and related every word of the conversation. The spark of faith that was in Eli gave the fortitude to bear up under the judgment. The reader gets the impression that he was almost passive.

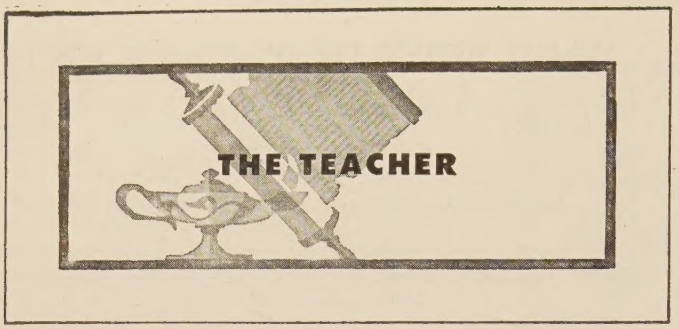
3. *Samuel Recognized as a Prophet*

The record indicates a considerable passage of time. We see a young man who had developed into a servant God would use mightily. Samuel had learned to discipline his tongue. His language was discreet and his declarations meaningful. As he communed with God, God showed him His will. And as Samuel conveyed his thoughts to the people God Himself validated them.

God caused all men to see His hand upon Samuel. When it came time to assume formal leadership he already had a reputation as a man of God. Samuel, "established to be a prophet," was recognized as the authoritative voice of God. When God had something to say to His people He said it through Samuel. This is a clear Biblical statement that shows the relation between a man of God and the God who appointed him. "The Lord revealed himself to Samuel . . . by the word of the Lord." The man and his God were so closely related that Samuel's presence carried God's own authority.

HELPFUL HINTS FOR LESSON PREPARATION

Look for the signs of the establishing of a new era in Israel. Although the anointing of Saul was not the highest will of God for His people, He permitted it and the plan of redemption moved forward from this point by leaps and bounds. The greatest leap was David's reign, although all these men of God had feet of clay. What aspects of Samuel's life show him to be a judge? a prophet?




By DON J. KENYON

## SUNDAY SCHOOL LESSON—JULY 6, 1958

### The Justice and Mercy of God

Deuteronomy 10:12-15, 17—11:1; Romans 5:6-11

DEVOTIONAL READING—Psalm 89:1, 2, 5-8, 13-16

GOLDEN TEXT—*"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."*—PSALM 103:17.

BACKGROUND AND LESSON ORIENTATION

There is no more inspiring or spiritually significant language in the Bible than Moses' declaration of the moral intent of God's choice of Israel. In it the people were assured that a wholehearted response to the nature and purpose of God would be recognized as righteousness in God's sight (Deut. 6:25). This amounted to a serious moral obligation to display the power of righteousness which faith in God is able to produce. Abraham had shown that it was possible to "walk before (God) and be . . . perfect" in love for God and faith toward Him. God required this. Faith has its own source of ethical energy. What a man believes will be evidenced in his conduct. God wanted men to fear Him, to walk in His ways, and above all things to love Him. Moses did not hesitate to pass on this moral demand.

CONTEXTUAL CONSIDERATIONS

This lesson presents an unusual parallel of truth—Romans and Deuteronomy. Significantly enough both passages show the holy nature of God and man's moral obligation in the light of it. Moses did not present a stern, unyielding despot, but a God who longed for love, a God who had "delight in thy fathers to love them." They were to show the same warmth of love to the stranger if for no other reason than that they had been strangers in the land of Egypt. The motivation which God gave Israel impelled them to greatness. As we objectively examine her failure it seems inexcusable—until we examine our own. This proneness to wander may have been traceable more to an ignorance of God's true desire for man than any other source. Man has felt that he ought to *do* rather than to *be*.

SIMPLIFIED OUTLINE

1. *God's Desire for His People*—Deuteronomy 10:12-15.
2. *God's Nature and Its Meaning*—Deuteronomy 10:17–11:1.
3. *God's Love Seen in Christ*—Romans 5:6-11.

KEY WORD ANALYSIS

(1) "Heaven of heavens is the Lord's" (Deut. 10:14). Man was not created because of any moral necessity, nor did God create "to express Himself." If God made man to fill a lack in His own nature He is not the all-sufficient One. God, maker of heaven and earth, created man because He wanted to show His love to him and receive from him like response. God delights to manifest His love. He takes no pleasure in judgment of sinners. When this love is spurned His hot jealousy burns.

(2) "Saved by his life"—*en te zoe* (Rom. 5:10), lit., "in His life." It is union with the eternal life of Christ that produces salvation. God turned death into victory; He can transfer life into present blessedness.

COMMENTARY ON THE PRINTED TEXT

1. *God's Desire for His People*

Moses set forth the current obligation of the people in the light of his foregoing review of God's holy purpose for them. Note that this requirement is moral and spiritual, not ritualistic. Man's persistent bent to compensate for his moral failure by seeking merit in ritual is a testimony of his depravity. Ritual is pedagogical in function. The New Covenant requires a minimum of it.

The moral obligation of man is presented in terms that cannot be misconstrued: fear, walk, love, serve, "with all thy soul." Keeping commandments is more than a carnal attempt to follow the ritualistic minutiae of the Law. Behind the ritual is the character of the God who gave it.

Keeping any command must always be related to loving God (John 14:15). This makes the difference between the letter that kills and the Spirit that gives life. It is always God's highest pleasure to bless His children. He is never more Godlike than when He is permitted by our obedience to bless us. We are never more pleasing to Him than when we are loving Him with our whole heart.

2. *God's Nature and Its Meaning*

Israel should have taken holy pride in the fact that her God was above all gods. They had ample visible testimony of this. Despite His nature as love, He is not to be trifled with. He does not regard man's person. He cannot be bribed but is just and impartial in His sovereign holiness. Christ emphasized this in the Sermon on the Mount (Matt. 5:45).

Since we are to be like Him we should love others, even strangers. Incidentally, this teaching is not only Christian—it is redemptive. "Fear," "love," "cleave," "swear" are responses in harmony with God.

The fact that this family had become a great nation should have been looked upon as convincing evidence. This was a witness of divine favor and intervention.

This segment finds its summary in the fact that history had so reflected the nature of God that there was only one logical response—to love and obey Him. Keeping His commandments is but another way of showing our love for Him.

3. *God's Love Seen in Christ*

God has acted toward us in redemption because we were neither able nor willing to act for ourselves. This expression of His love was the death of His Son. It declared His righteousness by a propitiation and declared His love because He was willing to provide it. Paul enhances the love of God by comparing it to the expression of man in even the most extreme cases. This is "love divine, all loves excelling." The blood of Christ saves us from the awful penalty of God's wrath against sin.

The logic of Paul's case moves from God's benefits, as they were related to our unworthiness, to God's benefits as related to our worthiness as sons of God in Jesus Christ. Now we can rejoice in God rather than fearfully running from His presence.

HELPFUL HINTS FOR LESSON PREPARATION

Set up a comparative analysis of God's Old Testament requirements with those in the New. The requirements are as unchanging as God Himself. God always wants our loving response. As revelation is perfected the response should increase. God has in Christ given us a perfect means to achieve His will. Look what the Old Testament saints did with little truth. What ought we to be with much!

## Council Candids

*(Continued from page 8)*

eon arranged by the ladies of the local church, with Mrs. E. S. McVety as hostess. There were nearly four hundred women present for lunch and the meeting of the prayer fellowships, which followed. The theme of the service was "We must work His works." Four brief messages were given: "Every woman a member of the prayer fellowship. Every member a project worker. Every project worker a prayer warrior. Every prayer warrior a witness." Valuable information concerning missionary outfits and supplies was given, but it was noted that in every reply from the missionaries questioned the first request was for prayer. This is the primary calling of the missionary fellowships in The Christian and Missionary Alliance.

Afternoon speakers of the Council were Rev. Paul Currie, of Edmonton, who spoke on Spiritual Perjury—declaring anything less than the full message of the crucified and risen Christ; Rev. Don R. Shepson, of Toronto, who pleaded for a return to the supernatural, and Rev. O. L. Morrow, of Oakland, Calif., who spoke on "The Glory of the Galilean." ◆ ◆ ◆

### THE ALLIANCE FAMILY

*(Continued from page 15)*

Bedi and Laura Oehme, China; Mrs. Madge Miller, South America, and Mrs. Enos Hess, Africa.

Mrs. Paul Haagen led the Saturday morning devotional service and Mrs. Howard Bowers, newly appointed to French West Africa, gave her personal testimony. Following a luncheon, Rev. Joel W. McGarvey, district superintendent, reported the benefits of the District organization.

**Dedicate Sunday School Annex**

On Easter Sunday the congregation of the Alliance church at Wadsworth, Ohio, dedicated the spacious Sunday school annex to the Lord. The district superintendent, Rev. David N. Clark, was present as the guest speaker.

The new addition includes a large auditorium, pastor's study, a small kitchen and several classrooms to accommodate the growing Sunday school. Changes were also made in the basement of the church which will allow for complete departmentalization.

This work began in the early 1920's as a nondenominational church. In 1931 it was introduced to the message of the Alliance and in 1932 Rev. George S. Constance became its first regular pastor. He was followed by Rev. R. E. Conant, Rev. S. C. Thornhill, Rev. R. J. Smith, Rev. N. E. Fye and the present pastor, Rev. Robert M. Smith, who has served since 1953.

**Women Hold Rallies**

Spring rallies were held in four of the five areas of the South Pacific District by the women's missionary prayer bands: Fresno, Redlands, Richmond, and Dragerton, Utah. Missionary speakers were Mrs. Hilda Snider, Japan; Mrs. V. L. Neigenfind, Indonesia; Miss Norma Donnan, Africa, and Miss Evelyn Prince, Colombia. The Arizona area held its rally in January at Valley Farms, with Rev. V. L. Neigenfind, Indonesia, and Mrs. Gale Erickson, appointee to Viet Nam, as the speakers.

The projects of the two largest areas were the raising of funds for the Navajo buildings in Arizona and assistance for a newly appointed couple.

**Neighborhood Church Holds Missions Week**

This word comes from the Neighborhood Church, Oakland, Calif., regarding the recently held World Missions Week: "On the concluding Sunday night, a capacity audience was held spellbound as Missionary Lloyd Van Stone, New Guinea, and Rev. William Conley, Indonesia, told of their personal experiences in the field." The Cathedral Choralaires gave an effective missionary musicale. Dr. R. R. Brown, of Omaha, Nebr., concluded with a stirring message calling for all-out dedication, and two hundred young people crowded the platform in response to the appeal. The pledge totaled $70,300. Rev. Jacob M. Bellig is the pastor.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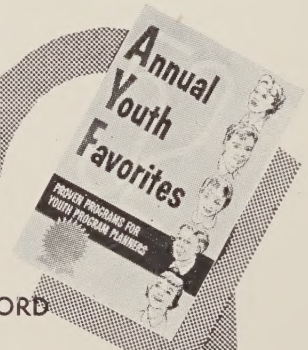


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*A literacy class in Congo* W. K. BRAUN

# "Files of Ants Across the Page"

IN the Congo field of the Alliance more than 300,000 people do not know how to read. The printed words *"Mbembo yikulendi visa ko. O mpil'angi tukulu!"* mean no more to one of them than they do to you. Yet it is their own language. To them the words only suggest files of ants across the page.

Nearly two years ago missionaries began a mass program to provide classes for adult illiterates. Their aim is to open for this great host of people the joy of holding the sacred Scriptures in their hands and of realizing the glorious presence of God in His Word.

Literacy primers of the Laubach type are being used. About 12,000 of them were distributed. The 900 village teachers enlisted to conduct the classes were furnished with sets of detailed instructions and with posters to use in advertising the course. To help arouse interest 30,000 cardboard disks were printed with "I know how to read" or "I am going to learn to read." Christians wearing these the day before the classes began aroused great enthusiasm.

After a year of this mass effort, the church leaders were greatly impressed at seeing how with a little application their people could actually read. They have declared that all but the very old Christians must learn. Their zeal has resulted in hundreds of new classes being started all over the field.

The advance of the Congo church is bound to be tremendously accelerated by this development. Materials available for new literates include devotional and Bible study booklets. A new magazine, *Envol,* similar to the famed *African Challenge,* is being published for them. Their new ability is the golden key to a fuller, richer life and to the Bible that reveals to them the love and counsel of God.

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